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mind and body which, so far as we can judge from casual references, is essentially a positivistic monism.

JAMES ROWLAND ANGELL.

VEDANTA PHILOSOPHY: Lectures by the SWAMI VIVEKANANDA on Râja Yoga and Other Subjects. Copyrighted by Weed-Parsons Printing Co., 1897. New York: Henry J. Van Haagen, 1267 Broadway, Agent for the United States. Pp. 392, 8vo.

Of the 392 pages in this volume, 254 are reproduced without change from the volume noticed by us, Vol. II, pp. 402-5, of this Journal. The remaining 138 pages contain three lectures—the first on immortality, the second on *Bhakti*, or devotion, and the third on *Para-Bhakti*, or supreme devotion. There is no attempt to explain the Vedanta philosophy. This is the more to be regretted as there are two very distinct schools of the Vedanta philosophy, followers of the two great commentators, Sankara and Râmânuja—the one system being an extreme pantheism, the other a species of theism. The Swami quotes from both, as if a follower of both.

His lecture on "Immortality" is characterized by the same vagueness. His immortality is not defined. The steps by which he ascends to his conclusions are wordy, and the argument obscure. These seem to be the leading steps: First, all is "a continuous change," a never-ceasing circle or cycle of change—birth, growth, development, decay, death, birth, growth, etc.—true of man, beast, and tree, yea of all nature, animate and inanimate—one substance, one life. "The seed is becoming the plant." "It is the father that becomes the child."

The next step is that everything is indestructible. In one sense the body is immortal. The same combination of the dice ever recurs again and again; if persistently thrown, it will do so through all eternity. "Even the combination of physical forms is eternally repeated," as illustrated by the Chicago Ferris wheel with its ever-recurring loads of passengers. For "everything is in a circle, because a straight line, infinitely produced, becomes a circle."

The third step is simple enough: all souls and bodies belong to the cosmic life. It originated in God. The circle must be completed. *Ergo*, back to God we all must go.

Then everything that is a compound must sooner or later get back

to its component parts. The soul is not a compound. It is neither thought nor body, but the manufacturer of both. The mind is a compound, as the body is, and must dissolve; the soul never. But how know we that the soul is not a compound? Why, "Because everything that is a compound we must either see or imagine." The soul cannot be seen or imagined. "It will never die, because death is going back to the component parts, and that which was never a compound can never die. It will be sheer nonsense to say it dies. You are infinite, ever present, beyond all causation, ever free, never born and never die." Surely this is enough. "No," says the Babu, "one step more," then "a logical conclusion." Here it is: "If then we are beyond all law, we must be omniscient, ever blessed, all knowledge must be in us, and all power and all blessedness. . . . I am Existence Absolute, Bliss Absolute, Knowledge Absolute, I am He." From this the step is easy to immortality—nay more, the Swami concludes: "Silly fools tell you that you are sinners and [order you to] sit down in a corner and weep. Foolishness, wickedness, downright rascality to say you are sinners. You are all God." But according to the Babu's doctrine there is no sin, folly, wickedness, or rascality in any person or deed. All is *maya*, "illusion."

The second lecture, as we have said, is *Bhakti*, "love." And the lecturer illustrates his love by abusing in strong language those who differ from him. They are "charlatans," "mystery-mongers," "hideous fanatics," "a fanatical crew," "a howling fanatic," "instruments for the diffusion of hatred," "fools," "men who will mercilessly cheat widows and orphans, and do the vilest deeds for money, and are worse than any brute." This, we must add, in spite of the fact that they all are God.

The love, or *Bhakti*, here discussed is not God's love to us, or our love to the brethren, but man's love to God. This the Swami discusses at length as illustrated by the love of a son to his father or to his mother, or of a father or mother to their son; of a friend, comrade, or playfellow to his friend, comrade, or playfellow; or of a servant to his master, or a wife to her husband (in the Babu's eyes, so far as *Bhakti* is concerned, we are all women and God is our husband); or, still more horrible to relate, as that of a shameless woman for a clandestine lover, defying her own father and mother and lawful husband—as was done by the shepherdesses of Brinda in their unlawful love for Krishna. This last the Swami regards as the perfection of love. "Human language," says he, "cannot describe how Krishna was in the groves of Brinda,

how madly he was loved, how, at the sound of his voice, all rushed out to meet him, the ever-blessed Gopîs, forgetting everything, forgetting this world and its ties, its duties, its joys, and its sorrows"—that is, forgetting their own husbands and their children, and ran after this rake who had forsaken his own wife for these shameless women.

The Swami tells us that "the philosophers of India do not stop at the particulars, but cast a hurried glance at the particulars, and immediately start to find the generalized forms which will include all the particulars." Many illustrations of this way of dealing with the particulars might be culled from the three lectures before us. We give two of such generalizations in addition to those given above, and we are done. "Spiritual giants have been produced only in those systems of religion where there is an exuberant growth of rich mythology and ritualism," p. 266. "It is the horrible body-idea that breeds all the selfishness in the world," p. 318.

K. S. MACDONALD.

CALCUTTA.

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THE MYCENÆAN AGE: A Study of the Monuments and Culture of Pre-Homeric Greece. By DR. CHRESTOS TSOUNTAS and J. IRVING MANATT, Ph.D., LL.D. With an Introduction by Dr. Dörpfeld. Boston and New York: Houghton, Mifflin & Co., 1897. Pp. xxxi+417. \$6.

A CHRONICLE of one more splendid triumph of the spade, of the revelation of a new chapter of history in the earliest annals of that brilliant Greek life, made by a series of indefatigable, patient, and careful scholars, led by that prince of excavators, Schliemann—such is this admirably prepared and printed book, the joint work of a Greek archæologist and an American professor in Brown University, and illustrated from photographs taken by Professor Colwell, of Denison University.

Before the discoveries of Schliemann at Troy, Tiryns, and Mycenæ, our knowledge of earliest Greek history was limited to doubtful distillations from the rich flowers of epic tradition, or servile repetition of the guesses of ancient historians. Homer was thought to be the naïve singer of Hellenic childhood, a witness to the primitive life and thought of mankind, standing as he did upon the threshold of Greek history. Before him could be dimly discerned the shadowy outlines of the so-called "Pelasgic age," when men offered "sacrifice on hill-